SYSTEM OF TRANSCRIPTION

104

ã,	an in "planche."	ũ /u/,	ou in French
ẽ,	in in "dinde."	ũ,	un in French
ɛ̃,	ɛ̃ in "jet."	c̆,	for "tch."
e,	e in "dé."	j̆,	dj in "djinn."
ɔ̃,	o in "vol."	ñ,	gn in "hargne."
o,	o in "pot."		
õ,	o in "balcon."		

The native words transcribed in roman letters must be pronounced in the French manner.

In some cases, the translation only of Bambara expressions is put between quotation marks in order not to encumber the text. Moreover, this translation is literal in order to remain as close as possible to the Bambara thought even if it results in some awkwardness or turns of phrase difficult to understand.

614 "the people (of the clan) of Massa"; the Segu-n-ka-u (2),
631

2. From another point of view, Segu-n-ka-u means "the people of the country of Ségou."

"the people (of the clan) of Ségou."

104 Since we are always obsessed by our own system of or-
128 ganization, these terms appear in our writings as village (dugu), canton or province (kafu), and empire (ton', which is a clan).

Because of the convenience of expressions that are familiar to us, we shall use this terminology in this study, and it seems essential to define briefly the value of these terms in native society in order to avoid ambiguity which, to say the least, gives rise to distorted delusions.

173 In Kaarta and the Ségou country before the time of the
563 two great clans whose history we have given and whose develop-
631 ment and operation we are about to describe, there were dugu which usually had no connections or at most were joined in some ephemeral kafu. These kafu were composed of a majority of Bambara mixed with Soninké and people of other races. The Soninké dugu were noted for their prosperity, sometimes even wealth, and this gave them a degree of pre-eminence over the Bambara dugu. This prosperity rested on the labor of a slave population that the Soninké had managed to acquire for the most part by commercial dealings.

This de facto hegemony usually had no corresponding political or administrative organization; its only outward sign was the scorn with which the Soninké regarded the less fortunate Bambara and, conversely, the sullen hostility of the Bambara toward the rich Marka (as they called the Soninké). As a consequence, local quarrels broke out from time to time which sometimes developed into bloody conflicts. The early history of the Massa-si clan is a good example of this state of affairs, to judge by the record in the chronicle cited above.

173 The Ségou-Kaarta regions, under the authority of Mandé
631 and Songhaï clans, were in this state, in semiobscurity because they were outside the zone of direct administration by these clans.